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Interviewee: Judy Skutch Whitson

Interviewer: Bruce Fetzer

Attendees: Judy Skutch, Bruce Fetzer, Tom Beaver, Priscilla Massie, Jimyo Ferworn

Topic: Judy Skutch – the early 80's

Bruce This is the fifth in a series of occasional histories which, Judy, we thank you very much for taking the time to do oral histories on the history of the relationship with John Fetzer and the meaning that he created in your life. This is March 15, 2011, and we have Judy Skutch Whitson, and myself, Bruce Fetzer, and Jimyo Ferworn, Tom Beaver, and Larry and Priscilla Massie are on the phone. We've been allowing you to just proceed in a chronological fashion, Judy, by telling the story.

To frame where we left off last time, we were getting into the tail end of the 70's, and what's left to still cover is the entire 80's; John's conversations with you about your election to the Board of Fetzer Institute; and his conversations with you about other Trustee candidates to the early Board, their qualifications, criteria, and purpose; plus stories about the impact that John had on your life, and any additional information you'd like to share, as well as questions that Tom and Larry have been accumulating.

The idea is not really to finish today, it's to continue as long as you're able to continue doing these with us. I'd be eternally grateful, because this is really critically important in documenting John's earlier searches, his thoroughness, his professional approach, as well as his unconventional approach. It's so that we have a greater hope in the future of preserving the long-term legacy in the founding vision. Judy, that's kind of a mouthful, but do you want to reframe how you want to start today or do you just want to dig in?

Judy I'll reframe it, but I want to respond to the things that you both wrote me, Bruce, and also that you just mentioned.

First of all, my relationship with John was basically intense from '73 to '83, with a little cessation of connection because of the LSD trip for a couple of years; after that it was much more in group form which is: I had a few sessions with him alone, and after that when I was at a Board meeting and [found] an hour we could spend talking together about the Course. I think I have given you the bulk of my observations as a chronology, but Bruce wanted me to talk a

little bit about the Board and how all of that happened. Those are the dates where I'm pretty fuzzy but I do know they were in the 80's. I'll just talk generally about it, and if you want to come down to a date, probably have those. For instance, when Glenn Olds was appointed, you have those dates, right?

Bruce Yes, we do. We can recreate all that from the minutes.

Judy Okay. I'll just talk about the feelings, what it inspired, our conversations about it, and delve right into the creation of the Board.

John did not really have a Board, so to speak, for his private Foundation, but you have to have somebody designated to sign the papers with you. You can't just be alone, so John had a skeleton Board of his lawyer and myself. I don't know if there was anyone else at the time. Bruce would know that the records, but as far as John told me, I was really just to sign the papers he sent me and support whatever else he wanted to do. By that time in our relationship, I felt so completely comfortable with him and so trusting that I did just that.

I never did meet his lawyer, and I didn't take part in the projects that he was sponsoring through his own interests. One of them was biofeedback at Langley Porter, which is connected with UCSF. Also he was interested in a project in Germany that had to do with using sound or the lack of sound in a room, turning on a tape recorder and finding out whether or not there were any anomalous sounds that could be translated into messages from the departed. Someone was doing that in Germany and John was very interested in supporting that.

There were other things that he was involved in, which he didn't even mention to me at the time. The last really meaty visit I had with John probably was about a three-day period right after we rejoined, after he got over my part at helping him hear his prophetic voice. That was very early 80's. Jim Gordon had entered his life just a little while before, but a great deal of writing [channeling] had already been done; Jim was channeling an enormous amount of material. I came to Kalamazoo that time, and in the hotel John gave me material to read through the night and asked me what I thought. I think he just wanted to share it. He wanted some kind of friendship validation that this was indeed significant, and that it really did apply to him. He knew that already, but sometimes you reach out to someone to tell them about it, just to see their reaction, and this was what he did with me.

We talked a great deal about what was in those pages, including the drawings, on the basis of the building of a center or an Institute for John's Foundation. He talked to me about his dreams about it and what it could be. I think that was a very important meeting for us. I cannot tell you exactly what we said at the time, because I didn't take notes, whereas I do have notes about other times. But the general feeling was that he was very enthusiastic, and he felt he had a new lease on life. In other words, he felt that Jim had helped him find his

function for his later years. Considering the fact that he had almost died, and came back in order to wrest his organization and the building of it away from Lloyd, then he was going to make sure that he left his mark in a way that was appropriate. And this channeling coming from outside of him did reach the part of his higher self that knew best, because it was a match—Jim and the wonderful work that he did with John.

We did talk about the building itself. I don't know if this ever happened, but John told me when they were pouring the foundation for what was to become the Institute, that he was going to embed the three books, *A Course in Miracles*, into the foundation of the building, because he wanted it to be built upon the foundation of the material in the Course. I never asked him if he did that, but that is what he told me, so someone else might know. I do not. The aspects of peopling the building came a little bit later, and I sensed that John just sort of fell into the guidance of who should be on the Board. To me it was no surprise that he asked me to serve because I had already been serving in this other very minor capacity with him; and he seemed to trust me and we were such good friends.

When he started to tell me who the Board members would be, I was surprised that there was only one of them that I really knew, and that was Bob John. I asked him in what way was he choosing the Board members, what were his criteria for choosing the Board members; and he said, well, number one, he had to have had experience with him himself. The people had to be known to him and he had to feel that they were on the same track. Yet he wanted them to cover various aspects of his interests, and aspects of his personality too.

In that sense Bob John would be appropriately designated the scientific researcher, and he would be on the Board for balance in looking into scientific research, because that was very important and interesting to John. And then he mentioned someone that I had never met before, named Janis Claflin; he told me that she had already been helping out with the staff and that she had a good business background in psychology and organizational skills; that's what she would represent. Bruce, who else did we have in the early Board?

Bruce Well, the early board actually was starting to be put together when Glenn Olds came in.

Judy Yes, but Glenn Olds came a little bit after that, didn't he?

Bruce Glenn Olds actually started forcing the issue about actually having in-person Board meetings.

Judy Yes, and John didn't really like that.

Bruce Around early '88 was when the first meeting would have been; and John was considering at the time Jerry Jampolsky; I know that he had a conversation with you about that.

Judy Yes, and also Glenn Olds. He told me that Orest [Bedrig] he felt would represent his metaphysical interests; he wanted someone on the Board who actually talked the language, had a good background in the spiritual search, knew the literature, and was wise; and Orest was older, so John felt that Orest had had the experience and also was never hidden away about his interests.

Tom How did John know Orest?

Judy I don't know. I never asked him how he met him.

Bruce Jim Gordon met Orest Bedrig when he was working on a project with the United Nations. Tom, he was referred over to Orest by someone that you know through ILM, who has a U.N. affiliation?

Tom Right, the name just slipped my mind, but okay.

Bruce He was the one who referred Jim over to Orest. Orest met with him and they talked.

Judy It wouldn't be Maurice, would it?

Bruce No.

Judy I didn't know Maurice then, because he met Maurice through Glenn.

Bruce John was considering Jerry Jampolsky for the very first Board.

Judy John was considering Jerry for Board membership. He asked me how I felt very frankly about it. And I had to think for a while about it, because I had known Jerry very long and very well; I knew his strengths and I knew his disinclination to participate at the level of Boards. It was not just the showing up, because Jerry does show up, but Jerry's focus is not very high in a group. He calls himself the lone wolf, who manages to accomplish remarkable things on his own or with one person. Even in the Attitudinal Healing Centers it was difficult for him to sit through Board meetings, and was not his favorite thing to do.

I also felt that at that point I had to wear another hat, which was for John and the Institute. Jerry is very singular-minded and very focused; and Jerry's work was Attitudinal Healing and I didn't feel that he would keep the Fetzer interests paramount, because he had such a focus towards his own. In fact, finally I had the same problem. I could not anymore divide my time between the Foundation for Inner Peace and the Fetzer Institute, and I had to make a choice. It was very

difficult and very painful and there was actually a lawsuit that drove me over the edge. I was needed full time in California and couldn't travel anymore. I could see even then how other interests could capture you, and it was clear from the beginning that this was going to be an investment of time that would be extremely important.

John actually met Glenn Olds through me. I had known Glenn Olds before, right after he finished serving with the United Nations as a representative. His next job was appointment as the President of Kent State University, immediately after the tragedies there. The President resigned and Glenn stepped in. He had been President of the State University of New York System, and he had done quite well there, and also he had been involved with the U.N. on a very personal basis, serving. John loved the fact that Glenn was so vocal. Glenn had been a minister; he was extremely articulate and very strong-willed and opinionated. John felt that Glenn was his long-lost brother from another life because he kept calling him, "My brother." From the moment they met there was an affinity. It was not always pleasant, because there were differences of opinion and tremendous differences in style, but he felt that Glenn should definitely be with him. He had asked Glenn in the beginning if he would run the organization, and at first Glenn had turned it down. Later on when Glenn was on the Board, I think it was that first meeting in Palm Springs, California, that he approached Glenn again.

At that point Glenn had been in Anchorage at Alaska University. Glenn and Eva had resurrected it from a Methodist school that was almost defunct. Glenn liked the style of John. John laughed at the stories I told him about Glenn and Eva dressing up as clowns and going to the Alaskan Fair in Anchorage to recruit students, because there would be a lot of young people there. They had a booth and they did performances to get the young people interested in joining the University. They started with a good body of students, and Eva was a good partner and directly helping Glenn in doing this. She also had her own career. She was a Ph.D. in dramatic arts and in poetry, so they made a very good and a very powerful couple.

When Glenn finally came to the Fetzer Institute after he left Alaska University in Anchorage, that was a time of great hope for John. I think he saw the Institute taking off in a wonderful blossoming way, because Glenn had so many ideas of making its name known immediately. But John's original goal wasn't consistent with some of Glenn's private ideas, like the idea of having a conference on healing and the mind, body, spirit was interesting to John. It attracted the first opening of itself in a grand meeting and a call to awaken, for many people to join the effort. Many, many people did show up, so that was extremely rewarding for John. He met Lawrence Rockefeller, who called John his little brother, and that was a nice friendship. He met Madam Jehan Sadat who came and gave an introductory address, and that was very satisfying for John. He suddenly saw tremendous activity, and there was an inordinate

amount of energy brought to those early days, with a lot of sense of promise and hope.

- Bruce In the early days, Lloyd was dismissed in early summer of 1987, and Glenn came in around October of 1987. In that interim period, John was very tight-lipped about who the successor was, although he said he had identified a successor. Did John talk to you about recruiting Glenn Olds?
- Judy Oh yes, many times. I mean, three or four; he definitely talked to me about recruiting Glenn. He asked me whether I felt that his brother, he called him: "Do you think my brother would be a good leader and would take it in the right direction?" I knew Glenn's style very well. We talked about Glenn's style being so different than John's. We talked about Glenn's ego, which was humongous, and also about Glenn's integrity, and about his performance in other arenas which I already mentioned. At that point, John never felt that Eva would be involved in hands-on administration or management of the Institute. But he let Glenn feel that Eva could be involved, too. I wasn't there when they had their conversation so I can't be sure; but I know from later conversations I had with Eva and Glenn that she felt that she would have a much more active part than Hostess. She was teaching in Anchorage, she was writing a book, she had already been published and, she had a Ph.D. She didn't think of herself like that. I know that John did not like the idea of a husband and wife administration.
- Bruce John actually had a nepotism policy at that time; the driving force behind that was that Glenn hired in, but he felt he was dramatically underpaid. Putting Eva on the payroll was a way to compensate for that.
- Judy Yes.
- Bruce At that time he was very much into the light readings with Jim Gordon and past life exploration. Did John talk to you about Glenn's past lives and any karmic relationship, either with John or the Institute itself?
- Judy Not with the Institute itself, that I can remember. But certainly some karma carried over with John and Glenn. He felt they had been brothers before. If I remember this correctly (and Jim would know from the writings), there had been a problem in their lives at one time. I don't know whether it was opposite sides, warriors, or what, but John felt that this was a chance to heal any division between them to work together. Basically that was the crux of it, just talking whether or not this would be the right choice. I had reservations in the same way I had reservations about Jerry being on the Board, but I also deeply cared for these people. And, from what I had witnessed in the past, they were indeed a very good team. Eva tempered a lot of Glenn.

Maybe one of the problems, the major issue that came up with putting Eva on the payroll was just the thing to trigger the alarm in John. That would be a red flag if anything, and that was a big mistake on Glenn's part. I don't know if he ever discussed it with John, but if he had it would have been nixed.

But the other was that, unbridled, Glenn went off in directions that sometimes were pure fantasy. He also liked to be in the limelight, and we discussed that because John felt that the Institute had to grow slowly in the beginning, behind the scenes, and also with integrity; it needed to build a reputation that was grounded. On the other hand, he felt that Glenn had a name for succeeding and also he was involved internationally, he was involved with churches, he was involved with education, and he could be high-powered. But at the same time, he had already been highly visible and things had been successful as far as John was concerned in Glenn's career.

Their personalities didn't mesh at all. There was the first flush of enjoyment of what the Institute could be about, attracting so many people to its doors, with so many people bringing out all of those who were excited about the possibility of having research funded in their fields when they hadn't had it funded at all before. We're talking about consciousness research and the like-minded, or those that would be grouped with it. And then the flush wore off. It was too much too soon, and now what? And people looked at each other, particularly when we had Board meetings, and said, We've got to get back to our original goal. And Glenn was too big for it. It wasn't that the vision wasn't big enough, the vision certainly was broad; but the phase of the vision needed to be controlled, and Glenn was out of control. Is that how you remembered it, Bruce?

Bruce I would want to elaborate when I do my own oral history, because John and I had a lot of private conversations about that.

Judy Then you had more than I did. You could do that better.

Bruce We had a substantial number of discussions, so that would be a separate follow-up. One question I want to get back to, and please reframe this if it's off base: In the early to mid 80's, up until the point John was putting his Board together, John felt that the Institute was a critically important response to a calling or a mandate from a higher plane; specifically Archangel Michael as chair of the White Brotherhood was asking the Institute to perform a critically important function, and John was responding to that. I don't want it to be rhetorically leading, but what conversations did you have with John about the esoteric significance of the Institute, and the role it was supposed to play in the world?

Judy That's a really good question. John had his friendships and his associations quite well compartmentalized. I knew, once he started working with Jim, about the extremely important presence, a high presence, of the Archangel Michael

and the directives that he was receiving about the Institute's mission. But I must say that John's work—I don't mean John's work—John's focus and mind in our relationship was A Course in Miracles. I could see why John would feel it did not behoove him to bring me that close into what he was thinking, doing, or planning with the Institute in the name of the Archangel Michael. I don't know why he would think that he couldn't discuss that with me, or shouldn't discuss that with me. To me, the Archangel Michael was a presence just in the symbolism of our time, a very, very important leader. But A Course in Miracles doesn't deal with that. It just deals with Jesus as teacher or elder brother, and directly with the Holy Spirit as one's inner voice or higher guidance, or whatever we choose to call it. In that sense, naming a particular entity would not fit in with the Course. There's no cosmology in A Course in Miracles. It's a perfectly valid way to go, of course. But John would probably feel I had very little experience with that, and when he's going to talk to me he's going to talk to me about the Course, so I would not be the one to ask that question of. It would be much more the group that was involved with John, which he always used to call his spiritual Board.

Bruce Right. In the early days when you re-engaged, John interacted with you more frequently, didn't he, after you came on the Board in 1988; or was it just at the meetings themselves?

Judy He interacted with me more frequently in the sense that we had Board business to discuss, basically what was going on with the Board. I think our relationship shifted somewhat, from one that had come through the field of consciousness search in parapsychology, and the excitement of those days, of meeting all those people, to the finding of the Course, to what the Course was about. There was a great deal that I haven't told you, that our conversations were based upon. I have memories and I've made some notes about that, particularly the notes in John's own handwriting; I feel safe talking about them because they are actually there for anyone to see.

There was a very intense time of interaction we had, once the Board started. When John was feeling that Glenn Olds had to leave the Board, we had quite a few talks when I came to Kalamazoo for a Board meeting, or wherever we were. I only would have about an hour with him alone, because he was so very, very busy; the conversation would be more shallow than most. I would say in the beginning of our relationship from '73 to about '83 or four, we were much, much closer than we were later.

Bruce The last part of this chronology would be the impact John had on your life, and vice-versa, which would lead to you know the major lessons of A Course in Miracles. You can take this anywhere you want.

Judy I'd like to just discuss the major themes that John and I would talk about, either on the telephone or in person, because he was so deeply involved. Those were

the days when he was learning. He used to say to me he was *re-learning* A Course in Miracles, because he recognized so much of it from his reading, from his own inner experience and, he thought, even karmically. I'll go over that. And then I want to mention exactly what I felt I had from John, the particular inspiration and my own growth because of my friendship with him. Is that all right?

Bruce Absolutely.

Judy The highlights of John's interest in A Course in Miracles were very specific. I think he was the most interested, fascinated, by the notion that all this is not a new idea. There's nothing new in A Course in Miracles, by the way. Bill Thetford who helped scribe the Course used to call it the Christian Vedanta. Those ideas have been out there for a long time, in many different traditions; but it was put together with a study workbook to help one realize the meaning. The practicality of it in everyday life is what most interested John. And it was non-dualism.

We discussed quite often that the world we see is a dream, and it seems we're separate people with different interests; but what we see is merely a projection, and the projection is of our innermost fear that we're separate from God. I can't even remember how many times he went over that, again and again. A projection, what does that mean? There was a line that John underlined many times and it was: "Projection makes perception." And I had to wrap my mind around that in the beginning, when I first read it, to really rock it. We decide what we think, what we feel, what we want to see, and then we project it outwards. Which is why in so many cases, people see different things, because they are seeing their own projections that they dream; and we used to liken it to dreaming a lot. We dream, and in the dream we are the writer, the conceptualizer, we're the actors, we're the projector, we're the projectionist, we're the story itself, and we are also the viewer. We've written all the parts, we play all the parts, and then we wake up and it's over. We used to talk about life itself, this life, being just a shadow of that, to remind us of our real life, which is in eternity and the Course.

Once John said laughingly that he was very glad that the Course didn't expect too much of him. I said, "What do you mean by that?" He said, "Well, you know, if you get rid of the barriers to fear so that you're only loving, you don't have to do anything because it says God Himself will take the final step." In other words, you don't have to plunge off a cliff, get killed, climb a mountain, or anything. You just do your homework, which means do not see separateness between you and anyone else and all of creation, and you will have the experience of being back where you belong, or awakened.

Time also figured into that a lot. John used to say to me, when I mentioned something about time, "Remember, time is of our invention. Time is of our

invention.” I think he knew that a long time before, that this was the only place in the world where we make up time. Certainly before time was, before recorded time was, we were still living here, only in a different concept, because people didn’t have time. Yes, there was sunrise and sunset but that was a day, and then people eventually broke it down into smaller and smaller units, and now we have seconds and minutes, etc.; but John kept saying to me, “If time is our invention, then what is it for?” And one day I found the line in the Course and I called him up, and he said he’d already underlined that: The only use of time was to awaken from it and to go beyond it into timelessness, and that was one of our favorite conversations.

John also liked the idea of the Last Judgment because he had heard a lot in Christianity about the Last Judgment. I was Jewish and I did not hear much about the Last Judgment, but he told me a great deal of what it meant to him growing up. The Course says it’s only an assessment of one’s own misperceptions of time, and that the Last Judgment isn’t a judgment on ourselves with any punishment, or a judgment of God or anyone about us. It’s only to awaken, and that it can take millions and millions of years as we know it, which was kind of frustrating for the two of us because both of us liked things to happen right away. Then John once said to me, “Eventually as you see time,” he wrote down, “Heaven and earth shall pass.” He was really intrigued with the end of the world and a state of remembering perfect love and timelessness and eternity. That was John’s goal.

He felt that whatever he did, it was leading towards that. If he had an assignment here on earth, it had to be of the highest. If the Archangel Michael was directing him what to do, he was listening to the highest. As I mentioned before, John had that same prophetic voice inside of him, but he needed it to come from without for his own reasons; therefore, all the work that he did with Jim elevated him far beyond anything I think he would have allowed himself to do with himself.

When he got ill, he was really interested in being well. How do you deal with sickness and healing? We discussed that more than a few times, because it was such a hard concept: Healing consists solely of releasing the past, solely of releasing the past. Again, we would use our lessons sometimes together to try to release the past, release all the past, and the relationships they were in, to let all of the darkness go. It happened before, it isn’t happening now. Don’t bring it into the present and see what happens. With Maurice Strong, with the various people on the Board, releasing the past, seeing healing by releasing the past, was a really important theme.

I should mention that, in my conversations with John, when we were talking about the Board, it was always with what he had hoped the Board would become. He said, “The Board was on a journey. The Board is the Institute itself.” The Board represented that path that John was on, and minds had to

come together and think as one, or nothing of consequence really would happen. That was a very, very, important theme. It wasn't happening fast enough for John, because in the beginning there were disparate people coming together with different paths and different goals, even though they were saying they were going to serve the Institute. I think everyone had great integrity about that.

But it still wasn't running smoothly, and John wanted very much for there to be meditation and quiet time before we started, so that the meeting would be dedicated to God, to the highest, to the divine. He didn't say Archangel Michael, but I know that was in John's mind. He also felt that every decision we made we could discuss it, we could argue, we could bring facts, we could bring data, but every decision that was made about the Institute should be made with contemplation, meditation preceding it, and that was very important. We used that a great deal in the beginning, because John insisted on it, and because I felt the same way, too. I think most everyone on the Board agreed that it was very useful for us to do that. This is what John used to say: "We need the Board to think as one." He felt that, with the Board thinking as one, anything could be accomplished. But I don't think he had the sense of time, of how long that might take, because there was an awful lot for individual Board members to unlearn and John couldn't be there to constantly teach. When the Institute's goal shifted years later, and I was no longer serving actively on the Board, I remember Rob calling me from the Board meeting to tell me about the shift to love and forgiveness, and wouldn't John be happy? And I thought "Yes, he would because we're finally in alignment with what he believed." He believed that the journey of the Board would, and the Institute's growth, would be predicated upon the journey of the Board into Spirit.

He also was very interested, regarding sickness and healing, that in the Course medical attention is very useful to reduce fear, unlike in Christian Science. While the person still believes in the body, there's no reason to exacerbate fear for any purpose whatsoever. That fear is sickness, sickness is fear, sense of separation, alienation, loss; when you're fearful, take an aspirin. Don't heighten the fear. Or visit a doctor, or have an operation. He had no difficulty with the dichotomy of what the belief is in its abstract form, and how we practice it today. That whole field of holistic health was interesting to John, because it was yet another way, an alternative way, to look at getting people well, particularly if it was non-threatening. When we come to healing, John he had a favorite expression. He wasn't crazy about theologians and psychotherapists, and he called them 'un-healed healers', which was an expression the Course used. I don't think it was directed at any particular group of people, but many people who go into the profession of helping heal other people, particularly mind and also sometimes body, haven't dealt with their own problems. They haven't brought the level of healing that's possible to the one-on-one situation, patient/therapist, when the therapist herself or himself has gone through the process of wanting healing. When two people coming together, even if they're called teacher, student, patient, therapist, doctor, patient, could accomplish

healing much faster in time if they had a common goal and would ask for help together.

Another subject that John and I used to talk about a lot was love and specialness, what that meant, and how love figures in the Divine Plan. John felt God is love, period. God is light. God is love and that perfect love casts out fear. One of the themes he liked a lot from the Course was that love and fear cannot coexist; so if you're in a state of fear, it's impossible to love. If you're in a state of love, fear doesn't enter into it. It's the choice we always have to make. There are two emotions we have to choose between, love and fear, and one is real, which is love, and the other one is not, which is fear. Love is forever perfect and constant and fear is of our own making.

John would say to me sometimes, particularly in talking about Board issues, "Well, that person is in a constant state of fear because he feels that he is being challenged in his own work and he can't be heard; and so how can he possibly be loving to anyone? We have to get to the basis of loving." I know that John was trying to, in the later days, apply the principles that he was learning from the Course to his work with the individuals on the Board. I know he did see some people alone, individually, to talk to them about any problem that had seemed to come up, either on the Board or he felt with him. Sometimes I would hear from him about that. He would say, "Well, I think that situation is healed." So that he had accomplishments, he felt, along the way, but still it was a theme that wasn't going fast enough.

Now a very big theme for John was the internal teacher, the Holy Spirit, the voice of God. Ask everything of this inner guide in all life situations. Seek council from within. Meditate, quiet the mind, and communicate with one's higher self. All of those are expressions he actually wrote down in his own handwriting, and even in the introduction to A Course in Miracles. It's all over the pages. He was looking constantly for that inner voice to be expressed, in everything he did. I think this was the great attraction to the kind of guidance that the Archangel Michael would provide, when John was not willing to trust his own inner voice, which was *also* the Archangel Michael. He felt very good about calling it all sorts of things, rather than himself, and he would appeal to that.

We would have our moments of practicing the Course. We'd start out with prayer that we would voice ourselves, not necessarily from the Course, and we would invoke the higher spirit or the Holy Spirit to help us make a decision, to be with us, to help correct an error, to help us forgive someone, to help us forgive ourselves.

John was very fond of Helen Schucman, and once John said to me, "Do you realize that Helen Schucman is also the HS or the Holy Spirit?" We both

laughed a lot about that, because in our minds she was quite far away from that, except in the gift that she gave.

John liked humor, and I guess anyone who knew him knew that; there isn't too much of it in A Course in Miracles. Later on when you get a little bit more sophisticated, you'll find a lot of lines are very funny, but I wouldn't call them laugh out loud jokes. But John loved this one, and he wrote this down also: "Either God or the ego is insane, not both." He made the choice that his ego was insane and that God wasn't, and that would tickle him a lot. I think that's pretty much a lot of themes. But those are basically the kinds of conversations that we would have when we would talk on the telephone or in person, and go over the parts of the Course, reading them aloud to each other that we underlined over and over. We thought we might understand a little better each time we read it over because he found it, and so did I, very intense and very compact. We could take one sentence and talk about it for an awfully long time, because it reminded us of many other experiences we might have had, and so by the time we got through a paragraph, that was an hour phone call.

That was the kind of relationship we enjoyed with that particular tool called A Course in Miracles. I feel tremendously gratified that I had John as a partner for learning about it. He brought me many different situations in which to practice. He himself wanted to have this kind of inner peace, that he wanted to see every situation as either a call for help or an extension of love; and, of course, when someone was calling for help, you don't want to smack them around but you want to extend love. It was a constant practicing of extending love. And sometimes it would work in a Board meeting and sometimes it wouldn't, but more often it would be kind of miraculous when it did happen.

Bruce I'm trying to rephrase this so it's not rhetorical, but I know that John specifically talked about your role on the Board. I remember you asking the question, "Why are you putting me on the Board?"

Judy I was going to save that for last, but now it's coming up. It winds up a lot for me also in my relationship with him.

John felt that Orest would represent the metaphysical wisdoms, that Bob John would represent science, Glenn would represent education, Janis would represent psychology and organization; and I asked him, "So what am I supposed to be?" And he looked at me and he said, "Love." I said, "Come on, give me a job." He said, "Love." I said, "Well, that's not being very specific." He said, "Yes, it is." I said, "Well, give me some orders then. How do you want me to do this?" He said, "I want you to practice love."

Of course, I knew what he meant, and I was very touched. I was so touched that I was making a joke about it, and I guess this is what we did. Each of us tried to be what he wanted us to be. I know, and you know from talking with me

already, that I always find a story illustrates a situation much better than the abstract. You can remember quite well when there was some trouble afoot on the Board, and it had to do with the expulsion of Rob Lehman.

Bruce Right, and what I was going to suggest was that we let Larry conduct a private oral history with you that's entirely closed and sealed. Larry, Priscilla, Tom, and I are going to have a follow-up meeting.

Judy All right.

Bruce I think that subject, as well as a number of other ones, would be best done in that format.

Judy I think probably so.

Bruce I think it would be best to just leave it for history, and not for it to be an issue currently.

Judy I'll write down some of the things that I would want to have confidential.

Bruce Well, I think there would be a private entirely closed and sealed—

Judy I should say that in my life there isn't anything closed; but I do know that sometimes it's better not to have anything available that might cause people any kind of discomfort. I do think that the situations that I'm talking about were all very positive, and that people rose to their very, very best in order to accomplish some changes of mind that we had to work on as an entire Board. But you're probably right, and I'll save those. Then maybe Priscilla and Larry can decide whether or not it should be included. How's that?

Bruce Sounds good.

Judy Bruce had asked what I felt was important in my relationship with John, how did he inspire and validate me, and that was a very thoughtful question, Bruce, because it isn't that one takes one's friendships for granted.

I never took John for granted. He was much too great a presence to take for granted, and we had a full relationship. It had ups and downs, I would say, akin to a marriage when there were fertile times and very joyous times, when it was like a honeymoon time. And then there was a separation time, when we thought the marriage was falling apart; and then it came back again and got rejuvenated, but it changed its form and shape.

I can say this, and this is all right, because it doesn't involve anyone else except John and me, but you might be able to understand my relationship with him better. I was much younger than him, remember, but I knew that John was

attracted to me and he made it known. And I also knew that John did not have a barren life, and it was an issue between us because he was a very attractive man and he was used to being attractive. At the same time, he was 30 years older than I, and I was not ever, ever in any physical relationship with John. It just wasn't to be. I knew that so clearly that this was not to be, and I had told him this was not part of the plan for us. It might have been the last lifetime, and maybe it will be another lifetime but not this lifetime.

At times, not when he was much older, but at times in the first ten years I knew him, there was an undercurrent like this. Although this was very intimate, it's also very important, because how John validated me was by me interacting with him, knowing what was right for me, and being able to speak my mind directly, at the same time without hurting either of us. If I wanted to speak with John on the highest plane, I would say, "Let's take this one upstairs." We said that a lot. We knew what we meant—to the higher self, to the Holy Spirit, to God, whatever you want to call it. Let's take this one upstairs. We used to do that very successfully, and this was one of the issues that would always get resolved there, until finally it just went away and wasn't an issue anymore.

And I think that was the first time in my life that I ever had such a deep friendship that particularly eliminated that kind of intimacy with a person of the opposite sex that I had ever had; and yet it could be extremely intimate because we had no barriers for loving each other. One of the things I learned from John, and this links in with what I just said, was courage. He was one of the most courageous people I ever met. It wasn't just his accomplishments, and he had to have courage to dig into fields that weren't even explored yet, for instance, like the early wireless and how he used it and how he could see its potential; and to start the Institute, his Foundation, which was very quiet and low key, so that John could give funds to people who were doing interesting work. It [the Foundation] came out of many years of interest in a broader field of spirituality and consciousness, but he actually made it into something, even when he was deeply concerned about how the outside world saw him. That took a lot of courage. It took a lot of courage to even do that interview in *Psychic Magazine*. It took a lot of courage to finally sell the Detroit Tigers to someone he really felt would take it and keep the trust that he had with God for Tiger Stadium and the Tigers to help the city of Detroit. And it took a great deal of courage for him to start what I used to laughingly refer to as his communications empire. It took a lot of courage for him to be involved as he was in the Second World War and communications and advisor to Presidents. Looking at what he's been involved in, you can see this was definitely a man of courage.

But more than anything else, to go against what he thought was the norm in public. That took the most courage, and that's a tremendous lesson I learned from him. Hold the standard high. Hold the banner high and be not afraid. Something else that really impressed me a great deal about John, and helped me in my own life, was to be transparent in your longing for God.

John, at least in my relationship with him, there was never any question of what he wanted the most. He wanted that Divine. He wanted to be reunited and part of what he knew he already was. He wanted that more than anything. “The peace of God is all I want” was one of his favorite lessons. The peace of God is all I want. When that really becomes the center of your being, it affects your life; and I could see him struggling to apply that. It didn’t come easy, struggling to apply that, and it made my own struggle even stronger, because in that sense we were partners. This deep spiritual searching was so authentic, that I believe it probably touched people that he never knew it touched, even though he may not have spoken a word. He wasn’t called Honest John for nothing.

He had an amazing organizational mind. He could see things and how they belonged together. He could see how he wanted to structure something. Obviously his business sense was tremendously improved by this kind of higher knowing. Also John, being quiet and soft-spoken and yet strong in his views, was very, very important to me. I don’t know how others found him, but I found him a very good listener and a quiet listener. He didn’t interrupt. He was thoughtful and he digested, or at least you felt he digested, what you were saying. He didn’t have to push. He wasn’t messianic and he wasn’t evangelistic, and that was a very important thing for me to see, because people can get that way very easily when they deeply believe in something, particularly when they’re believing something that is coming from a higher source.

I am not at all good at organization and managerial skills, so those skills that John demonstrated showed me that if I’m not good, I darn well better get someone who is, which has helped me a lot in my recognizing where my weaknesses were. In John’s strength I could see my weaknesses, and it was all right. You can get somebody, hopefully, to help you with that. His integrity of purpose in whatever he did, he always seemed to want to know, “What is the purpose of it. What is the goal? Where am I going?” In other words, he defined it clearly. It wasn’t murky, and it wasn’t fuzzy with him. I don’t think anything was. If he even got in the car and drove, he knew exactly where he was going and how he was going to get there. He was like that in relationships, too.

Another thing that was very important to me in our relationship, and how I found sometimes myself questioning myself as he was with me, there was a devotion to honesty. Now, I’m not saying that John was completely honest about all things with everyone. I did say he was very compartmentalized, and in a sense you could say, Isn’t that dishonest? No, it’s the way he was. He was honestly that way, and he knew himself so well, and he knew where he had to be open and where he should be quiet. I thought that was a skill that I could certainly learn to develop, that you could have a quiet honesty and not necessarily speak your mind and still have integrity about it.

And something else: John's willingness to learn from others, his willingness to learn from others. He had such an insatiable curiosity, and that curiosity would be something, too, that I would treasure. He would hear what almost anybody had to say, as long as the subject was interesting to him. I knew he had asked to see that person, but the various people I brought to meet with him all had the sense that he had - not a wide-eyed wonder of a child who was listening to what they had to say—some strange and pretty bizarre things—but someone thoughtful and measured and really anxious and willing to hear things that he didn't know himself that he wanted to learn. Even in his 70's and his 80's he was still wanting to learn—and that's one of the qualities that kept him eternally young. It was that curiosity and that willingness to learn.

One thing that was really important to me about him, that I don't know that I learned at all, but I always sort of admired people who have it, and that's his bearing. Part of it was his height and part of it was his posture, so that was physical; but the rest of it was his emotional bearing. John was a presence, and when you were with him you could feel it. This was not a small person—and I don't mean that in a derogatory sense of people who are small. I am one of them—or short. I mean John filled a room, and I never felt it was with negative energy. I'd never have stood in the path of his wrath as some people have. I just got cut off. I didn't experience his wrath; but at the same time, when I was with John I felt safe. I felt that he was all there and that he was grounded.

So to sum up, I felt listened to when I was with him. That was very important. He gave me the validation that what I myself was studying and researching and experiencing were indeed important pursuits, and that he was profoundly interested in them. I could bring those various activities to him, and the thoughts to him, and he would be there and he would be absorbing it. There's something quite wonderful when someone feels listened to. I think that's a very important element in any interpersonal relationship, and John did that very well.

He was a partner in studying the Course with me. That made a big difference in my life, that I had such an intelligent partner who already had lived so much of life and had so many experiences that validated the very kinds of things we were reading. Because I respected and loved him so much, it was important to me that he also validated the path I had chosen with the Course. It wasn't just that "Yes, that's very interesting sweetheart, I think you have something very fine there. Sure I'd like to take a look at it." It wasn't that. "This is what I've been waiting for. This is what you've brought me. This is what I'm going to bury in the foundation of my Foundation. This is the way I want to live my life." These are the principles and, in that sense, it made me even more respectful and even more committed to the path that I was given—which was the Course.

On a personal note, I already said this, and I want to say it again because to reiterate this is a very important part of our relationship. He made me feel safe.

It was his strength, I guess, his diplomacy, his wisdom, his insights, his sagacity—because he certainly was wise, his curiosity, his open and searching nature. All of these traits prepared me for my husband, Whit. Without a model of John, I don't think I would have recognized so instantly, and I mean instantly, in the man I eventually married that that's what a partner must be. He acted as an inspiration for me, for my present marriage of 32 years. Whit claims that I actually practiced teaching John parapsychology and consciousness research, and then A Course in Miracles, so I could get ready to do the same for him three years later. And maybe he was probably right because all relationships touch each other; and everything that I had learned and that I wanted to be and that I could be with John, I could then be with Whit. He gave me a successful marriage and that's probably the best thing.

Bruce Judy, that's phenomenal; and you know what? That's my story, too, as it is that John actually gave me the engagement ring to propose to—

Judy His mother's, wasn't it?

Bruce Yes, it was Della's engagement ring, to propose to Darby.

Judy But he knew when he recognized a mate for you, didn't he?

Bruce Absolutely, but what I'm saying is that he was genuinely interested in the welfare of everybody around him.

Judy Down to the smallest detail.

Bruce So it's a listening that goes beyond an interest in learning. It's a listening that stems from a binding and a connection. And, to that extent, here's the follow-up question: When we had conversations together, you mentioned to me that, especially when it comes to a tribute to John or anything related to that, as you pause and ask for the guidance of the Holy Spirit, you then also ask John what he would be willing to share or not. Could you elaborate on that? Because the question here has to do with John's continuing presence, and whether you feel that, and how you feel that, and how you interact with that?

Judy You mean since John's passing?

Bruce Right.

Judy I will preface it by saying that for a long time I haven't *believed* that human consciousness survives bodily death, I've *known* it. Even before I met John, in fact two years before I met John, I went on a year of pilgrimage, under the aegis of Dr. Ian Stephenson, visiting various meetings all over the world, because my grandmother had recently died. I had very, very specific preparation for the very

concept of: Does human personality survive bodily death? Before I met John, I was brought up to speed so I could meet John, because he already believed that. Had I met him two years or three years before, I don't know that I could have said that I thought so. Possibly I would *like* to think so—as my grandmother once said, “It couldn't hurt.”

But from 1971 to 1972 I had direct experience, and it was something that John and I shared many times. Who came to me, and when; and he had all his ancestors he was interested in, so that's sort of a preface to say that it very much is in my belief system that consciousness does indeed survive bodily death. I don't think of consciousness as hanging around in amorphous form, waiting for any of us to tap into it, because I don't know what next step means; but I certainly do feel the presence of loved ones. And one of the most powerful of the loved ones in my life is John.

At the time he passed it was disturbing for me, because I wanted to be able to say goodbye to him, But it wasn't possible at the time. But from that time, I had the innate feeling that John did not want that, that he did not want anyone either disturbing his last few days or seeing him that way. I know that he had a lot of pride about his strength and being erect and being alert; and in the last few days when he was dying, he could not have the time or the interest for anything that had to do with people coming and visiting him. I knew that very well, and I hope that was a good guess. Was it Tom?

Tom Well yes. You remember the episode in the elevator in the hospital.

Judy I was shocked. I was so shocked. I can say that I had been feeling, “Oh, how I'd love to see him,” but I did not know what condition he was in or whether he was going to leave the hospital. I remember Janis, who was very, very strong-willed saying, “You and I are going.” I said, “We can't go. We're not invited.” “No, you and I are going.” I thought, “Well, Janis is going to go anyway. It can't hurt if I can just give him a kiss. That'll be enough.” And I still feel that it was a horror show for me, going up in the elevator and finding that John was being wheeled out at the time. Janis, who has guts more than anybody I know, was walking over and dragging me to go and see him.

I remember that he was shocked, and I was so mortified that I just sort of broke free and ran back to the elevator, because that man did not want us at that moment. Who dares to invade him that way? Janis was a very strong woman, and sometimes she can be a little bit not-responsive to other people's feelings. She was moved tremendously by this. She said, “I guess it wasn't a good idea, was it?” And it wasn't. So I felt in a way that I had shamed myself. I humiliated myself. I did something that my friend did not want. At the same time I learned a big lesson: That one does not intrude when someone doesn't want one. One just quietly communes with that which knows within that person; you say, I am here and I love you, and have a good journey.

After he died, I spent a lot of time in meditation asking for forgiveness and telling him that it was a bad mistake. “I’ll take full responsibility—but you know who brought me, John.” I couldn’t help smiling because I just sort of felt a smile inside of me; eventually I recognized that that was just one of the mistakes of life and we can take responsibility for it and move on. But still to this day, when there’s something that comes up that’s very interesting, and I knew that if John were here he’d really appreciate that, I always mention his name to whoever— “Oh, John would have loved this,” or, “Boy, he must have predicted this because this is exactly what he said he thought would happen eventually.”

Mostly when I’m studying the Course, I have my alone time and I invoke John. I invoke him to be doing the same things that he always did, because truth is truth in whatever form it comes, and I don’t think moving on from the physical body means that all of a sudden you are in the bosom of God. It just doesn’t feel like [it’s] that’s direct to me. I think there’s more studying, there’s more learning, and there’s more unlearning to do; but that’s only my private opinion.

But when I dreamt of John, that was one of the most powerful things that ever happened to me, and it scared me and it also was funny. I dreamt one night (I managed to tell this to a few people on the Board), and I say it wasn’t a dream because there was no perception. I wasn’t any place. I wasn’t feeling anything. There was no story line and it didn’t feel like fantasy. All of a sudden John was with me, and he had a smile on his face that was very knowing, that was—it was wise, but it was also a little bit sparkly. He had a twinkle. I don’t remember his eyes being twinkling. It was just I felt that he had a twinkle. The next thing I knew we were one, we were just one unit and my whole body was vibrating. I awakened, if indeed that was sleeping, and Whit ushered me into the bathroom and put me in a bathtub because I was shaking so hard. And the shaking was sort of an ecstasy, and I thought, “Well, if that’s what sex is like after life, wow!” But it was certainly much more than that. It was a feeling of vibratory oneness, and it was a feeling of wholeness and completion, like when we say, “And now we are one,” of seeing what “one” could really be like. It was as if one’s energies had merged. I can still remember that now, even though it was many years ago, as being one of the most powerful experiences of my life.

After that it sort of changed, and I have a feeling that that experience put to rest the discomfort I felt of seeing him right before he died. It wasn’t how he looked. It’s what I had done that bothered me so much. What I participated in in that experience in a way showed me: number one, his intense love. Number two, his humor. Number three, what he was capable of. I think that it was completely and absolutely unnecessary to put it into words. It was ineffable, but it was John. It was nobody else. It was John, and powerful—my goodness was

he powerful—so from then on my thoughts of John were complete. They were very different.

They were equal, in the sense that we were back where we used to hypothesize about a lot of things that could be, but we didn't quite know. I would ask him to help me in certain situations, but I didn't feel as if I were a supplicant. I felt as if I were a fellow traveler, and that he was further along on the path. And then there were great periods of time in which I didn't think of him much.

Of course, when it came to the Institute, anything about the Institute, I always felt John. If I met someone, and I wanted to tell Rob or Bruce or Frances about this person who seemed to be so in line with what the Institute was doing, I felt that John had shown me this person. It always felt to me as if I was still connected to the Institute, even though I had retired. I never felt disconnected. But that was John, because "John's Institute" was always in my mind, unlike a couple of other organizations I've been deeply involved with, one of them was Noetics, where I don't have any interest. I like the people, but there are brand new people on the Board and some of them I've never met. I don't go to meetings and I don't much think about the organization. But with the Fetzer Institute it's always felt to me as if I'm still part of it—and that's John. I felt somehow as if I might be betraying him when I retired. It was 20 years we had been together already, John and I, and it felt all right for me to have to leave and pay attention to what I must pay attention to, which was the work of the Foundation (For Inner Peace) particularly going through a very challenging time. That was my decision and that was okay, but I felt as if John would prefer that I hadn't done that; and maybe that was just my own attraction to guilt. I don't know, but I still felt connected to him.

When the project was begun by the Memorial Trust, taking a look at John's spiritual life and his goals and remembering him in a way that would be more than biographical, I felt very much a part of that. It was really basically John's guidance. When it came to a conversation that you and I had, Bruce, it was just so ready—it was on my lips, and I was hearing it from you; I was very relieved that the Institute will have new Board members and that new people are going to come. How many people are going to remember the essence of John, who he was? John is the guiding light of the Institute. He's never left. That part of John is there, and is the strength of it, and is still the guardian. To remember him is more to invoke him and tell him to please continue in that which we lay open for communication, like meeting, like no matter what the form is. It doesn't have to be human form to human form, but rather it can be mind to mind. I think John is always ready for that.

Bruce, as to that conversation we had: I immediately started to ask him, "Is that what you want and, if so, tell me what to do." And what I came up with was very simple, was maybe without having anyone feel threatened. We could choose some symbols together that would remind people that the founder was

on this particular path, and it was comprised of many different forms of his searching. All of them merged together at the end, with one discreet goal, which was the purpose of the Fetzer Institute, and for him personally: union with God. It felt that that was something that must be done. I didn't really know how it would come about but it must be done, and that particularly was my pledge to him. He is still very much in my life, even though his body has been gone for quite a while now. He's never gone from my personal life, ever.

In fact, recently I was prevailed upon to do something similar to what we're doing now. This was about my life and how I got the Course. I started with, I thought, the date in which the Course was given to me. But instead, out of my mouth came, "I have always been aware of the inner voice since I was three years old and fell out a window." I'm up to about 30-something hours of dictation and transcription and I'm probably only at 1978. I was prepared for this conversation we've been having for these eight hours or so, but a great deal of it, so much of it was about John. Whit has read the transcripts, I have not, both from this particular gathering, and from my one with the woman who is recording this for me. Whit says, "You know, you could write two books on John, based on how much you've talked about him." I realized there that John was very, very much in my life before we ever started this conversation; because I've been talking about him so much recently; I would say that he left quite a mark and he still does. That's a long answer to a simple question.

Bruce Oh, it's absolutely phenomenal because it goes to something else. Have you had conversations with John about him not wanting to come back? He very much believed about reincarnation.

Judy Yes.

Bruce How do you square his desire to not come back with his omnipresence as a guiding light?

Judy I think that level of him not wanting to experience anymore of what this particular dream, as he would call it, has to offer was very genuine. He'd love it if he could go straight to the head of the class. I don't think it works that way, and I have said the same thing he has. I would like this to be the end, thank you, but I don't see "end" written up there in the sky for me. I'm still not finished learning; and I think it keeps on going.

Also, there was another person in my life, not nearly as impactful as John, but someone I was also close to, who also was a large presence, and his name was Brendan O'Regan. Bruce certainly knows who he is, but I don't know if anyone else on this phone call does. Suffice it to say, Brendan was the Director of Research at the Institute of Noetic Sciences, and before that he was Buckminster Fuller's Director of Research. He was an Irishman with tremendous presence, extremely handsome, very tall and very straight, and also

could have been a great concert pianist. He performed professionally before he did his graduate work at University of Illinois and became a scientist.

Brendan was very difficult, a very difficult friend. He's what I call one of my most high-maintenance friends. He was more of my third child than he was a friend, because there was a lot involved in taking care of Brendan. He always stayed at our house in New York City when he was visiting from California. When I moved to California, I spent even more time with him, but it was to help smooth the way for Brendan, because he managed to alienate a lot of people; but he was so brilliant that it almost didn't matter. One night I dreamt of Brendan not long after he had died, and he said something to me like, "I told you, Judy, not to tell anyone that." He had a lot of secrets, and it's not a secret anymore, but he never wanted anyone to know that he had AIDS. Being Irish and having been brought up very staunchly Catholic, having left home at a fairly early age because he couldn't live in Ireland with the feelings that he had, he had to hide his proclivities from so many people for so long. Those of us who were closest to him, we never talked about Brendan's lifestyle. It was not important and it was not our business, but he did know that he was dying from AIDS. And he specifically asked me not to mention it, and so, of course, I didn't.

But after he died, at the funeral, a whole group of people I had never met who knew him—I used to say Brendan's other life—they all came and wanted me very much to mention it, because the times are very open and they felt that there wasn't enough light shed on the kind of research that he was doing. I just talked to them openly. I never said it publicly, but I did entertain conversations with quite a few people who were at his funeral. I dreamt again, I could say it was my guilt, but I dreamt, about three or four months later. This impacts John and Bruce's question. I dreamt that Brendan was saying to me in my sleep—again it was not really a sleep sleep. It wasn't a dream, but it was Brendan's presence—his voice saying, "I told you not to tell anybody. I told you," in that tone of voice. And in my state of mind I said, "Oh Brendan, go bother someone else." He stopped and he said, "That's the fun of being how I am now. I can be as many different places and many different times as I choose." And that really impressed me, because I always admired Brendan for his spectacular brain. In my sleep, that Brendan should say that to me, that was a property that is available to us after we're not embodied.

In that sense, John could be in a few different places, and maybe most of him won't come back, but maybe a part of him will. And as he said, it was one consecutive dream after the other, so why bother; but at the same time it's all happening at once. Yet again, in John's philosophy it never happened at all.

Bruce When he talked to you about not coming back, what specifically was he talking about, or did you have those conversations?

Judy We had the conversations, but not specifically. He felt I knew what he was talking about. He wanted to complete everything that he could and correct a lot of past mistakes—that he had had so many different lifetimes in such positions of authority. Also, he had learned so many different lessons that he had given to the world in ways, that he felt that in this particular one, the Fetzer Institute would be a way of furthering all the others and making up for the mistakes at the same time. I think that in his personal life he didn't feel like repeating that kind of experience.

I know he loved and treasured Rhea, and she was just a dear sweet being, but it was not a soul match for him at all; he also didn't like pain and suffering in the body at all and he didn't like to feel weak. I think John would much rather feel omnipresent. So Brendan's comment, "I can be every place at the same time; I can bother a lot of people at once," was more like the way John would feel. You would probably know what specifically that I don't.

Bruce I apologize for another rhetorical question: I'd like to have you either confirm or support or correct. this is an important part of the legacy, so that's why I'm going to put this together with you: When we talked about John not coming back, he mentioned many times that he had come twice before to create an enormous body of wealth, to create an organization, to make a difference in the transformation of this globe, and that twice before it had gone off track; he felt very strongly that it had to succeed this time. Time was of the essence, and he felt that he had totally completed his responsibility. With respect to me, it put an enormous burden on me to make sure it didn't go off track, as well as everyone else he instructed, too. The way that I come into that is that the mission is urgent, it's mandatory, and that he's washed his hands and we better not screw it up. On the other hand, I strongly feel his presence, especially since this last summer, the summer of 2010, where he is strongly coming back in. As you had mentioned, I don't feel any dissonance with the idea of being free of the circle of reincarnation, at the same time being done, you know, and at the same time being present. So respond to that.

Judy I can respond to it in two parts.

First of all, yes, —and your memory is much better than mine, and I think your memory is more pinpointed, too—he certainly did talk to me about not wanting to come back again. I knew that he had felt that things had gone awry—his expression not mine—a couple of times before with his mission.

But I also had something like that: I was told that I agreed with what happened in my past—that we talked about that, and I could certainly understand it, as far as wanting the integrity of this mission to be guided totally by the Archangel Michael, and all of us following the plan set forward for us. I think he was hoping that the people involved would grow into that one-mindedness, be hearing those directions and that voice, and then complete the part of this

mission he started. Letting it go, leaving it on its own with the people he had appointed to care for it, was very important. In other words, he wasn't supposed to stay and see it completed. That was part of the letting go.

John had some very specific ideas, and there was a tremendous dichotomy between him having to “do it right this time,” and everybody better follow the plan because he set it up, and he wanted to see it done right, contrasted with a line in the Course that we talked about more than a little bit which was, “Seek not to change the world, but change instead the way you see it.” I would say to him, “John, what difference does it make what you're doing? Because what's really important here is not for us to go and try to change the world—you can never change the world. It's a dream. You do the best you can in remembering love in the dream and also feeling as if you have a mission.” We talked a lot about that because both of us believed that that was truth, but it was truth on a different level.

We'd always say to each other, when one of us went a little bit astray, “You're mixing levels.” We're mixing up levels. One level is the world of the ego which we have made, in which we can want to change the world and should; and the other is, there's nothing to change. It's a dream and nothing has ever happened, and God does not know of the existence of our dream because it doesn't exist. The Holy Spirit is a mediator. It knows we're dreaming, but in a dream it's helping us because it represents the voice for God. In a sense, God is much more abstract and just *is*. The Holy Spirit is our helper, our guardian, and in John's case it eventually became the Archangel Michael, which as he used to say is the same thing—with something to do.

We had the conversation because I kept coming back to, “Seek not to change the world, but change instead the way you see it,” At the same time, I felt as impassioned about my mission, which had to do with the publishing and the dissemination of A Course in Miracles. Following Helen's original guidance was basically (and this is my vernacular, not hers), keep it simple, stupid. Which meant keep it small too, not to turn into a big organization, not to license teachers, not to be another religion, not to be a cult, but rather just publish the book and whoever wants it can have it.

That was very tempting at many times, when other people started to start churches and empires, and to publish books about it and publish the book itself. It was always very hard to do so, it was fraught with a lot of challenges. John would say to me, you know, “Don't mix levels.” You have your job to do here, and you're going to do it to the best of your ability; that's all anyone can ask, that you do your best. “You cannot do better than your best,” he used to tell me, “and yet you aim for your best.”

I think that that dichotomy: on the one hand, at the level of spirit, seek not to change the world but change instead the way you see it; and at the level of the

world, the ego, do your best. John was committed to doing his best, and he was committed to listening to his guidance about it. He was committed to correcting what he thought were past mistakes, and in that we were very balanced in partnership. Does that answer anything?

Bruce Absolutely. You're directly addressing this question about the imperative of the Institute. My understanding, is that, yes, a global transformation is necessary, but that if the Institute doesn't do it, someone else will have to step up because it is necessary.

Judy But the Institute is doing it, and is going to do it because that's what it was made for.

Bruce Right, exactly.

Judy That's why I feel that John can move on, whatever that means. I mean, this is just language. Language is just symbols of symbols. But John's presence, that which he embodies, can be many places at once, only we won't even call them places. Let's say in different dimensions. We are so limited in what we know, what we understand, and what we think we know. We can't imagine anything so broad and so wide, because we're not set up that way. John's essence, and what it is in him that knew what the role was of the Institute is, has always been there and guided the Institute; and the rest of him is someplace else, or other places or other dimensions. But that one part of him is dedicated to that, because that's the role that he was given and he is going to see that through. I thought that I was joking when I said at one time to you, "I think John is lying dormant as far as we're concerned because I haven't felt him in a long time." Then all of a sudden—poof, I felt his presence so strong I couldn't ignore it.

Bruce Absolutely.

Judy What we're doing right now, this is part of that.

Bruce Like a four by four, absolutely.

Judy I speak to him before I even talk with you on the phone, and the most important help I ask of him is, "Please watch carefully what I say and make sure that you agree with it; and if you don't, then don't let the thought come in my mind."

Bruce Once again we're coming to the end of another very important and fantastic session again. I think we have so much material at this point we might need to regroup a little bit and plan a future strategy. Do you have any particular thoughts yourself, Judy?

Judy I would really like to hear from the rest of you. I'd love to hear from Tom, and I'd love to hear what Larry and Priscilla have to say; Questions specifically that

will jog my memory or something that I said they didn't quite understand, or how it fit in with John's history. There must be at least a few you have, and we haven't given it enough time, so I'd like the next session with your permission to include that.

PM Could I just send you the questions ahead of time, Judy?

Judy That would be fine.

Tom I have a few, three or four, and I don't know whether the answers will be long or short, it depends on how detailed John got with you on some.

Judy Yes.

Tom I might just say, about that experience in the hospital, that it didn't need to torture you, because it wasn't that important in the end.

Judy It was for me.

Tom Yes, I know. But it was directed by John, no one else. He gave specific orders, but he had a myriad of reasons to do what he did there, just like every other time, and he certainly wouldn't have wanted you to feel hurt about it over what happened.

Judy What I felt was that I wasn't really listening to myself, and I let myself be convinced by someone else.

Tom Yes, that could be; but you, above all — you could do no wrong, really, in John's eyes, in the ultimate sense of it. I wondered if you had felt bad about that, and it's not necessary. You were the faultless person there, that's for sure, and it wasn't anything that you should carry with you.

Judy Thank you so much for that, because I didn't even realize, until I mentioned at this time, that it was still inside of me. It was stuck like a bad dream, but thank you so much because I know that what you say is true. John had to do what he did. I knew him so well at that point that he never wanted anyone to see him in a weakened state; and it also had to do with the Institute, that people remember him as he was. He knew from his dealings with life, and the people he had seen dying, that sometimes that image of the dying person sticks in your mind more than the person strong and well and healthy and in their prime. That happens.

I learned that metaphysically when I was doing the traveling around and visiting various mediums about my grandmother. One of the things I was told through a medium is, "Your grandmother wants you to get rid of that image of her lying on her deathbed with her mouth open and no teeth." How did the woman know this? She was in London. That's exactly what happened. She said, "Because it

brings her back there; that isn't who she is, nor is it what she wants you to remember. So please any time you're tempted to think of that, put a beautiful smile on her face instead and remember her as she was." John knew that.

Tom It's one of those things that, once it did happen, it was like, Okay, it's no biggie; and particularly regarding you. It's no biggie. It's harmless. It was a beautiful gesture and no biggie, you know, simple as that.

Judy He must be around right now, because he knew this was bothering me, and he had you help me. Thanks, Tom, so much.

Bruce This is your history, but since you brought it up, I know that there were different times for people scheduled. But as I understood it, John was an initiate of the Sound Current and he believed very much that for him to say his initiatory tone at the time he crossed over was important for his final destination. He wanted to be free of any distraction or diversion from where he felt he wanted to go. That's how I understood the prohibition of visitors. I was not with him when he died either, as you know.

Judy It makes a lot of sense. And in retrospect, who knew at the time that anybody should be told that he needed that kind of privacy, who knew? I mean, I've been blessed to be with the three dearest people in my life as they died, and I didn't have any instructions. I would have liked them to have given me instructions, so I knew exactly what they wanted. You do the best you can, but John did know and that was marvelous that he knew. I hope that that's what he achieved; but I think even if there were blips in it, he would have achieved it anyway.

Tom Yes, of course.